

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"Were once these maxims fir'd,—that God's our friend, Virtue our good, and happiness our end, How soon must reason o'er the world prevail, And error, fraud and superstition fail."

VOL. XIII.

GARDINER, MAINE, FRIDAY, MARCH 29, 1833.

NEW SERIES, VOL. VII.—NO. 13.

CHRISTIAN INTELLIGENCER.

PUBLISHED EVERY FRIDAY
BY SHELDON & DICKMAN,
PROPRIETORS.

WILLIAM A. DREW, Editor.

TERMS.—Two dollars per annum, if paid in six
months, or two dollars and fifty cents if payment be
delayed until after six months, and after the expira-
tion of a year, interest will be charged.

Subscribers are considered as continuing their sub-
scriptions, unless a discontinuance is expressly ordered.
No paper will be discontinued, except at the dis-
cretion of the publishers, until all arrears are paid.

(From the Religious Inquirer.)

ANACON.

Delivered in the Universalist Church, Hudson, N. Y.
at the commencement of the New Year.

BY REV. WM. A. HITTAKER.

Text.—"I would not live always."—Job, vii. 16.

A very short acquaintance with this fluctuating and capricious world, will enable us to see the propriety of its termination, and cheerfully to acquiesce in the wise, but mysterious dispensations of God's unerring providence. The Scriptures, by whose infallible decisions we ought ever to abide, inform us, that the day of man's death, is better than the day of his birth. And why? Because the moment we are ushered into existence, we enter upon scenes of suffering, multifarious and inexplicable but at death, we shall throw off this frail covering of mortality, with all its incumbrances, and take our flight to the regions of untroubled serenity, to the celestial paradise, and enter upon scenes of bliss, perfect, and unalloyed, that shall last forever. We would not live always here, for this is a world of sin. When it first came out of the hands of its Maker, he pronounced it very good; then all was beautiful to the eye, and exhilarating to the heart;—then peace waved her olive over the amplitude of creation, and innocence and harmony reigned triumphantly. Man, amid the luxuriant loveliness of his earthly paradise, had arrived at the climax of all earthly felicity,—and being the noblest, and most magnificent part of the divine workmanship, he was placed on the highest pinnacle of honor—was made to have dominion over the works of God's hands, and was designated as Lord of this lower world. Then all was calm, no untruly passion had taken up its residence in the heart of man—no racking pain distorted the symmetry of his features—no fell disease with its direful concomitants, emaciated his healthy frame, or interrupted the harmony of his several parts—no chilling blast of adversity, no anxiety about future events ruffled the serenity of his peaceful bosom, in short, sin in the ten thousand different ways, in which it now assails the suffering children of humanity, had not then found its way into man's primeval state. We may be ready to ask why this state of things was not suffered to continue? why cast a shade over the beautiful picture? why demolish this stately, and magnificent temple? why mar the innocence of creation, and throw a blot over nature's fairest forms? why was not man suffered to walk abroad over creation's ample round, and to expatiate with all his native eloquence—his acuteness of perception—his vastness of mind—and vividness of imagination on the transcendent loveliness of his blooming Eden? Suffice it to say, "twas man's first disobedience and the fruit of that forbidden tree whose mortal taste brought death into the world and all our woe. All our pains and disorders, are the effects of sin, and the harbingers of death. Mutability and decay, are written with the finger of Omnipotence on all terrestrial objects. Time with a relentless, unrelenting impetuosity, is bearing us down to the vast unbounded ocean of eternity—and soon—very soon will every person who now hears me be consigned to the silence and solitude of the sepulchre, and enter that undescribed country, from whose bourne, no traveler ever returned. The shafts of the unrelenting destroyer, are flying with fearful rapidity around us, and no age, or condition is secure from his attacks. The smiling infant cradled in its mother's arms—the young man in the bloom and vigor of his days, and the old man tottering on the borders of the grave all, all, are alike the victims of his implacable rage.

'Tis nearly twice three thousand years since death commenced its desolating march, blasting the fairest portions of Jehovah's work, and so it must be, till the great Archangel shall impede its progress, and swear by him, who rules its destiny, that time shall be no more. How wide are the desolations of this mighty conqueror. How great his ravages, how extensive the field of his action; the angel of desolation accompanies him in his march; blight and mildew follow in his train; to every son and daughter of Adam the sentence has gone forth—dust thou art, and unto dust thou shalt return.

Every person in this assembly is under the sentence of death, and to all, the hour of execution is at hand. As surely as you have assembled within these walls, death will enter the earthly house of your tabernacles, and as we shall at the close of this evening's service, separate and retire each to his respective home, and there repose in the image of death; so shall the generations of mankind pass swiftly away, each retiring to his little spot of earth, to slumber in the silence and sacredness of the dead, where the wicked cease from troubling and where the weary are forever at rest.

The present season will abundantly justify the train of thought in which we have indulged. We have just entered upon the commencement of another year; 1833 is gone, it is numbered with the years before the flood. Various indeed have been the changes which have occurred since time first began its course. What desolations have been occasioned by it. Like an impetuous torrent it has, with a resistless energy, swept every thing before it, in its overwhelming progress. How visible are its effects in the natural world.

How apparent are the ravages of time on the monuments of art. Where now are those specimens of earthly grandeur, which once called forth the admiration of an as-

tonished world? Where is Diana of the Ephesians, once the most magnificent temple of the world? Where is Thebes with her 100 gates, or Troy, with her heaven-built walls? and what is Persia, once the mightiest Monarchy in existence?

Long since over some of these places, the demon of desolation, has proudly stalked and quenched their glories in eternal night. Yes, they are gone. Time in its resistless course has swept them all away, and they are now no longer the objects of universal admiration. Let us in imagination fancy ourselves transported to the land of classic elegance, to Greece, the nursery of the arts and sciences, the glory of the world, and behold the massive Colonnades, the majestic temple, and the far famed city of Athens. We are filled with wonder and surprise, at the imposing grandeur; at the vastness and extent; at the unbounded liberality, and at the unrivalled taste and sublimity of conception which could execute works like these. But, oh! how different would be our sensations at the present time, when standing amid the wreck, and desolation, occasioned by revolving centuries! When we think of the mouldering temples, and the forsaken palaces, which now lie broken and blended in ruin, our minds dwell on the uncertainty of all sublunary things, and this feeling is mingled with sorrow, when we reflect, that the generations which produced these mighty prodigies of genius, have passed away like the morning cloud, and the early dew.

But amidst all these changes and revolutions of things terrestrial, how comforting the thought that there is a kingdom which cannot be moved; that shall bid defiance to all assaults; shall stand firm amid the war of elements, the wreck of matter, and the crush of worlds; and shall exist when time shall be lost in the boundlessness of eternity. How happy amidst every changing scene of this inconstant world to be fixed immovably on the rock of eternal ages; and to say with the Poet—

"Mid all these angry and destroying times,
O'er us the rainbow of thy mercy shines.
We hail, we bless the covenant of its beams,
Almighty to avenge, almighty to redeem."

Who would live always? who would wish to take up his abode where he is only as a stranger that tarrieth but a day? Our fathers where are they? and the prophets do they live forever? Ah! they are gone to their silent resting place; they sleep beneath the clouds of the valley, and the green grass waves luxuriantly over their heads.

What a breach has death made in our families, during the last few years of our lives?—What important lessons of instruction have been imparted to us by this great teacher? What lectures we have had on the shortness of time—the instability of all earthly things, and of the importance of wearing our affections from all that is fluctuating and uncertain, and of fixing them on the substantial and enduring realities of eternity.

Renew your withered hopes, your blasted expectations, does any vestige yet remain except the affecting memorial imprinted on your own hearts? Turn your eyes into the grave, which has lately closed upon all that you held dear on earth. You have had a lovely child prematurely snatched away from your fond embrace, in the vigor of its days, and you cannot be comforted because you shall see its face no more in the flesh. And if you yourselves are spared a little longer, it will be only to witness the cruel ravages of the unrelenting destroyer. Who then would live always? Here we have no abiding city, but seek one that is to come, eternal in the heavens, whose Maker and Builder is God.

Here we are often called to drink the bitter cup of sorrow, and disappointment.—How many woe-worn countenances will bear me out in the saying that man is born to trouble, as the sparks fly upward. Some persons are hurled with fearful rapidity from the summit of earthly prosperity; once the scene appeared to them unruffled as the summer sky—all was calm and serene—no cloud obscured the blissful prospect of their hopes, their path was strewn with flowers—the brightest visions burst in all their loveliness upon the ravished sight, and they fondly imagined that they should never be moved; but O! how changed is the scene? The spell is broken; the shadow has flitted away; the gold has become dim, and the fine gold changed, the dark night of adversity has thrown its sable covering around them, and the beautiful rainbow of hope, has hid itself behind a cloud.

Others are visited with the loss of friends and surely, if there is one scene, more than another, that affects the heart, and calls into exercise all the tender sensibilities of our nature, it is that, which we are called to witness, when death separates from our society, the beloved companions of our pilgrimage. To behold the last convulsive struggle of those in whose happiness our lives were bound up, is something which like an electric shock, paralyzes the whole man, and sets at defiance all the fortitude we can summon in our service.

Death is a mysterious something, which in every age, has made the stoutest heart to quake. It is to mortals wrapped in imperious gloom—we must therefore die to prove it. It is death and death alone, by the continual inroads it makes in life's small circle, teaches us the important lesson of our mortality. Alas! how often has our brightest day been followed by a night of storms? how often has the glorious sun of our existence, rising upon the extensive landscape of life, been shrouded in impenetrable darkness. Ah! how very often, have our brightest hopes and loftiest expectations been disappointed, and laid prostrate in the dust. Many who were near, and dear, to us by the ties of nature, and who bid fair to flourish long in this earthly garden below, have sickened and died. God in his infinite wisdom foresaw 'twas best to take them to himself, where chilling blasts can never reach them, more. We look for them in the church, where we have often enjoyed times of refreshing, while listening to the glad tidings of an unlimited and unrestricted salvation.

We look for them at their own fire-sides, around which we have often gathered, to pour into each other's heart the healing balm of consolation, and to participate in each other's joys and sorrows. We cast a wild and vacant stare through the domestic circle, and we can scarce persuade ourselves that the beloved objects of our affections do not make part of the happy number. It appears but as yesterday since we joined with them, in the innocent sports of childhood, and looked forward with them in delightful anticipations, to scenes of felicity unmingled and untroubled as the repose of heaven—but they too are gone. Yes, they are gone—early to rest—they are safely landed on the celestial shores—they are not lost, they are only transplanted to a richer soil, a happier clime, a fairer region, and to a never setting sun. They shall drink of the stream which flows pure and untainted from the throne of God, and they shall thirst no more. They shall pluck ambrosial fruit from the tree of life, and they shall hunger no more. They shall shine in all the perfection of immortality, receive the last finish of Omnipotence, and flourish forever in the un fading loveliness of the paradise above.

Some of you, my brethren, have been called during the year that is past to an exercise of christian resignation. You have been called to perform the last act of kindness to the remains of morality. You have followed to the house appointed for all living the lifeless form of a beloved child, or of an aged and venerable parent. It has indeed been a year of bitterness to you; you have been bereft of the main sources of comfort, and you are left like the last tree in the forest naked and alone, to weep over the sacred ashes of departed relatives and friends. And you are ready to ask in all the hopelessness of despair, why are we forced to part with the sweetest cordial of our existence? Why are we compelled to see the fairest specimens of earthly beauty blighted by the chilling touch of death? Why this mysterious cessation of our existence? O! how appalling the contemplation, to see a beautiful flower ere it was fully blown, wither and die; a tender and delicate branch torn from the parent stem; all our proudest anticipations disappointed; all our projects thwarted, and the lofty expectations with which we plumed ourselves vanish like the baseless fabric of a vision.

Oh! who can look at these complicated scenes of suffering and still wish to live always? And thou, weeping mother, who art ruminating on thy sorrows and refusing to be comforted; let me aim to console thee respecting thy little one. I know thy heart is wrung with grief; thou canst not forget thy sucking child; thou hast long bent over its lovely form, in death-like anguish. Its wasted frame, its pallid cheeks, its quivering lips, have kept thee in constant alarm, and now thy distress is inexpressible. Methinks I hear thee indulging in all the tender emotions, and finer sensibilities of a mother's heart, and saying, art thou gone my little one? Scarcely can I imagine this to be the case. I have long watched over thee, and though I had abundant cause to expect thy departure; hope, fond and pleasing, and delusive hope, would fain persuade me that thou art only enjoying a sweet repose. But no, it is not so. I could not mistake that last convulsive struggle. Thy pulse has ceased to beat, thy lungs no longer heave, thine eyes are indeed closed in the stillness of death, thy body is cold and motionless, and thy happy spirit has taken its flight to the mansions of the blest, to be numbered with the angels who surround the throne, and to sing forever in immortal strains the wonders of redeeming love. We will not weep for it; we would not recall it; we would not wish it back again. The sweet and tender plant is still the care of the great proprietor, he has only transplanted it into his own paradise, where no nipping frost, no unkindly blast can assail it more, but where it shall revive with ever-enduring bloom, safe from diseases and decline.

Dry up your tears ye that weep for the loss of friends. Commit them to the silence of the sepulchre in sure and certain hope of a resurrection to eternal life, when this mortal shall put on immortality. Soon the fleeting scenes of time will close, and we shall meet the spirits of all departed, in realms of bliss where parting shall be no more. Say then in the language of the Poet,—

"Farewell, but not forever, hope replies,
Trace but these steps and meet them in the skies."

Though poignant the pang that rends the heart when parting with the object of its affections; yet the hope of meeting in a happier sphere ceases its sorrow and in some measure reconciles it to its lot. Who would live always amid the changes and chances of this inconstant world? Rather let us look forward to the end of our journey when escaped from the vicissitudes of time, we shall sit down with Abraham, Isaac, and Jacob, and begin the song of triumph, which shall be perpetuated through eternity. Let us trust in the promises of heaven, which are all yea and amen. Let us confide in one whose love is everlasting, and who changeth not; and who has promised to restore a lost and ruined universe to the possession of an inheritance, incorruptible, undefiled that fadeth not away.

May we be cheered by the comforting reflection that God will finally gather all things together in Christ, that he will accomplish the destruction of sin, death and the grave, and that ere long the whole world shall be heard to cry, Hallelujah! for the kingdoms of this world, are become the kingdoms of our God and of his Christ, and he shall reign forever and ever.

From the Expositor and Review.

Nature, use and Interpretation of Parables.

The prominent place which parables occupy in the Old and the New Testament, renders it a matter of importance that we should have a proper conception of their nature and use; that we may be able, on the one hand, to give them a just application and guarded on the other hand, against perverting them by attaching to them unmeaning spiritualities.

The word parable is derived from two Greek words which signify to 'cast or place near together.' According then to its strict etymology, we should infer that it simply denotes a comparison, the bringing together of two objects as mutually illustrative of each other, that by inspection of their respective similarities and relations, we may obtain a more accurate idea of the truth which they are designed to convey. It may be well to present to the reader an instance, as an exemplification of this remark. Our Saviour in the 24th chapter of Matthew, instructing his disciples on the 'signs of his coming,' defines its speedy approach in the following language: "Now learn a parable of the fig tree; when his branch is yet tender and putteth forth leaves, ye know that the summer is nigh; so likewise ye, when ye shall see all these things, know that it is near, even at the doors." Here we observe the clear light in which this parable places the time of this advent. Near and far are relative terms; an event may be more or less remote according to the idea which is near or far distant; but no doubt can exist of its speedy arrival, when it is indicated by a similitude which predicates the approach of summer by the actual presence of the spring, in the putting forth of the leaves.

The common definition which has been attached to the word parable, is, 'a comparison or similitude in which one thing is compared with another, especially spiritual things with natural, by which means these spiritual things are better understood and make deeper impression on the attentive mind.' This definition has been very generally adopted by biblical commentators and lexicographers, as correct. There is no objection to it unless it exists in the expression 'especially spiritual things.' If by 'spiritual things,' doctrinal teachings are signified, we are strongly opposed to its use, because we feel assured that doctrines ought not to be sought for in parables, and we are not less persuaded in our minds that much confusion and error have arisen from this method of scriptural interpretation. As an instance of this latter remark, we will refer the reader to the well known parable of the 'sheep and the goats,' as recorded in the 25th chapter of Matthew. It is unnecessary to say how often this parable has been adduced for the purpose of teaching the doctrine of a 'final judgment,' and a 'last judgment.' In this belief we have been 'indocinated,' from our earliest years; and it may not be foreign to our purpose, simply to remark in passing, that a judgment in another state of being exists only in the countenance it receives from parabolic representations. A more careful perusal however of this parable and those which precede it, has convinced us that such an interpretation is inadmissible, and that we must look for its fulfillment, not in a future state of existence, but during the generation that was then in being. This parable, therefore, instead of being doctrinal as far as we are concerned with it, is strictly historical.

The use of parables or moral fictions in conveying lessons of instruction has obtained more or less in all nations; but it was peculiarly characteristic of the Asiatics. They indulged in allegories, fables and similitudes; and the remark has been made with great probability of truth that they could scarcely express a sentiment, without clothing it with metaphor. It has been suggested as a reason for this prevailing custom that this mode of speech owed its origin to the tyrannical and despotic character of the governments of oriental nations. When a few are clothed with absolute authority and the rest of the community are degraded to the character of slaves, it would be hazardous to use much 'plainness of speech.' Rebuke, censure or reproof, if administered at all, must be done in the most delicate and unobtrusive manner; and parables were considered as the most unexceptionable method in which the unwelcome truth could be told. One signal advantage in the use of parabolic language is, in obtaining from those to whom it is addressed an unpremeditated assent to its correctness, by overlooking its immediate application to themselves. By this means they give a verdict against themselves, and thus absolve the speaker from performing that unpleasant and often dangerous task. We have many instances of this, both in profane and sacred history. When Menenius Agrippa, a famous Roman general and consul, was deputed by the Senate to appease a dangerous tumult and insurrection of the people, he effected his purpose by relating the memorable fable or parable of the 'belly and its members.' The disaffected populace were instructed from this ingenious fable that, as the refusal of the members to supply the wants of the belly, would only eventuate in their own ruin, so would the refusal of the people to obey the laws of their country and support the government which protected them, only bring on them irreparable destruction, since they as much depended for their security on the government that government did on them for its support.

In sacred history one of the most pointed parables on record is that delivered by the prophet Nathan to David, concerning the 'poor man's ewe lamb.' King David, unconscious of the application which would be made of it, can scarcely restrain his resentment till 'the tale is told,' and when it is brought to a close he exclaims with vehement indignation, 'As the Lord liveth, the man that has done this thing, shall surely die, and he shall restore the lamb fourfold because he did this thing and because he had no pity.' Here David had unconsciously passed sentence against himself and his unpremeditated exclamation pointed out the just reprehension to which he was amenable.

In the New Testament the sentiment of universal philanthropy is beautifully illustrated in the parable of the 'good Samaritan,' and he who enquired of Christ, who is my neighbor? finds no difficulty in answering this question (which he had proposed as justifying the neglect of impartial benevolence) when the Saviour's parable is closed. He candidly acknowledged that he who showed mercy, was indeed neighbor to him who fell among thieves.

The mind of the reader will now be ready to appreciate a remark which we have to make on parables and which we consider of the utmost importance. In commenting on parables or similitudes, especial care should be taken, to discover the object and design, together with those prominent and leading circumstances by which the author illustrates this subject. In this respect it bears affinity to a fable; so in reading a fable, we look for the moral; so in a parable we should consider the great object it had in view. There is no parable which will admit of being broken to pieces, and each separate part made to apply to the subject; but it is to be taken as a whole, and the general likeness to be considered, and not the exact resemblance of each particular feature. Want of attention to this most reasonable and salutary course has produced many silly and inconsistent speculations. Attempts have been made to find a perfect resemblance in all the parts between the two objects which were brought together, and it has not unfrequently happened, that by this misapprehension to the minutiae the general design has been overlooked. The rule given by Maimonides in his *Morch Nevochim* is exactly to our purpose: "Fix it as a principle (says he) to attach yourself to the grand object of the parable, without attempting to make a particular application of all the circumstances and terms which it comprehends." This is the judicious remark of a Jewish Rabbi, a man well calculated to give a correct opinion.

From the preceding observations, we shall see the propriety of exercising great caution in 'building upon parables.' They are always more or less figurative, and what may appear plain to one mind may be indistinct to another. In this respect, there is a strong analogy between our mental and physical faculties. That which strikes the visual organs of one man as a correct resemblance, has no such effect on the sight of another. To insist, therefore, on certain doctrines, and to require faith in them, when they have no other authority for their support than a parable, would be as inconsistent, as to require a man to confess a likeness in the features of a third person, when no resemblance struck him.

We consider it important to make another remark. A parable may be very plain at one time and to a particular people, which can have no application at a future period or to a people differently circumstanced. This is no doubt the case with many, perhaps we might say most of, our Saviour's parables. It is therefore the business of the biblical student to pay special attention to the particular people or individuals to whom he addressed his parables, as well to the time and circumstances under which they were uttered.

From the Religious Inquirer.

St. Paul's Hope.

When St. Paul was arraigned before Felix, a Roman Governor, he frankly confessed that he and 'hope toward God that there should be a resurrection of the dead, both of the just and the unjust.' Acts xxiv. 15.—Hope is a compound of faith and desire.—On the supposition that the Apostle believed that some would be endlessly wretched after the resurrection, could he hope that all would be raised? Suppose St. Paul to be the father of two children. One is regenerated, lives a pious life, and dies holy.—The other lives in the practice of iniquity, and dies a sinner. If St. Paul, their father, believed that those who die sinners will be raised sinners, and so forever continue, could he hope that both his just and unjust child would be raised from the dead? Let the reader candidly answer this question.

One of the most common objections urged against the doctrine of Universalism is the fact that there are two classes of people in the world—the just and the unjust.—This is admitted in the passage we are considering. But none are perfectly holy, or wholly depraved. Examine the character of the best man living, and it will be found in some measure impure.

He needs a change. If one so near the temple of perfection needs a change before he can enter the portals of heaven, do not those who are much worse also need it? If God changes little sinners, why will he not also change great sinners?

Notwithstanding there are two classes of people in this world, I think that St. Paul hoped that there would be but one class in the resurrection. Said he, 'For since by man came death, by man came also the resurrection from the dead. For as in Adam all die; even so, in Christ shall all be made alive. For this corruptible must put on incorruption, and this mortal must put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.' 1 Cor. xv. 21, 22—53, 54.

Entertaining such extensive views of the condition of mankind after the resurrection, believing that all should be made alive in Christ, that there would then be but one class of people, he declared he had 'hope toward God that there should be a resurrection of the dead, both of the just and the unjust.' This was the hope which the Apostle declared was like 'an anchor of the soul, both sure and steadfast.' Having this hope, he was enabled to meet the storm of persecution calmly, and to ride the adverse gales of human life safely. MURRAY.

Hyannis, Mass.

Anecdote of the Rev. Robert Hall.—This celebrated preacher, though in his general manners retiring and rather unsocial than otherwise, and withal a little irritable, was easy and playful in his intercourse with such persons as had the privilege of his friendship, and when among them, affected no extraordinary gravity. On one occasion he was rebuked by a fellow preacher more precise than himself, for the vivacity of his conversation.—"Brother Hall, I am surprised at your being so frivolous after delivering so serious a discourse." "Brother," was the retort, "I keep my nonsense for the fireside, while you publish yours from the pulpit."

THE INTELLIGENCER.

"And Truth diffuse her radiance from the Press."

GARDINER, FRIDAY, MARCH 29, 1833.

A GOSPEL SERMON.

Our readers have been informed that the 28th ult. was observed by the orthodox as the day of the annual concert of prayer for the American Colleges. They are aware, too, of the object of these Concerts:—it is to secure, if possible, a still firmer sectarian control over the destinies of our public Seminaries and the students who attend them. The day, it seems, was observed at Waterville College. One of the instructors, a Mr. Newton, who appears to be a Professor of Rhetoric &c., delivered a Sermon. This Sermon has been printed. We suppose the author and his friends will consider it a Gospel sermon,—and we have designated it in our caption,—more, however, as it must be perceived, by way of irony than sober truth. What is a Gospel Sermon? What is Gospel? It is "good news," or "glad tidings." A "Gospel" Sermon, then, is one communicating glad tidings to the hearers and people. Let us notice a sample of the good news. Speaking of those who "condemn religion"—that is, as we presume, those who are opposed to a religion of the "tongue which is set on fire of hell," the preacher says:

I look on to the opening of eternity; I see them rushing into the presence of a Being whose incomprehensible love is wearied out. Now they fear indeed. Trembling alive they appear before their Sovereign. Every action, word, and thought, even the most minute, is recalled to mind. Their sensibilities seem quickened beyond all comprehension. O who would not prefer the agonies endured through a whole life, to a moment now? A God of indignation meets his enemies not as a man; he meets them in all the terror of omnipotence, and they agonize through every nerve, and quail, and would seek annihilation, but this they cannot find.

"The incomprehensible love of God is wearied out!" This is, however, consistent in men who "limit the holy One of Israel," and maintain partiality in the divine goodness. Good old David used to say "his mercy endureth forever"—not so Rev. Calvin Newton.

Again: Having followed the heretic or non elect into the "world of spirits," the author's imagination sees his fate as follows:

We must now in imagination attend him to the abode of all the unredeemed, where are blackness of darkness and horror unceasingly. The wretchedness of his doom no tongue can tell—no pencil paint. As to the extent of the misery endured, suffice it to say, his punishment is the worm that never dies—the lake of fire unquenchable.

It might not do even a "Professor" harm, to make an inquiry into the meaning of the phrases, "the worm that never dies"—and "the lake of fire," unquenchable. Such an inquiry, however, might hazard his present views; and therefore he may consider it unsafe to undertake the work.

Once more:

In regard to the nature of this punishment, it does not become us to be wise above what is written! Perhaps fear pervades the minds of all the lost; I mean the fear that yet greater wrath will be poured on them from heaven.

"Tortured with keen despair they cry,
Yet wait for fiercer pains."

Probably, however, remorse of conscience is a principal ingredient in the cup of their sufferings. Hear the description of one who was rapt, indeed, in the ecstasies of fancy, but in whom the lamp of reason was not extinguished, and who has presented this subject far more graphically and impressively than it is possibly for me to do. "The imagery is that of poetry, but the sentiments generally at least, are those of the Bible.

"I saw," says he, "most miserable beings walk, burning continually, yet unconsumed; Forever waiting, yet enduring still; Dying perpetually, yet never dead. Some wandered lonely in the desert flames, And some in full encounter fiercely met With curses loud, and blasphemies that made The cheek of Darkness pale; and as they fought, And cursed, and gnashed their teeth, and wished to die, Their hollow eyes did utter words of woe. And there were groans that ended not, and sighs That always sighed, and tears that never wept, And ever fell, but not in Mercy's sight. And sorrow, and repentance, and despair, Among them walked, and to their throats lips Prescribed frequent cups of burning gall. And as I listened, I heard these beings curse Almighty God, and curse the Lamb, and curse The earth, the resurrection morn, and I wept, And ever vainly seek, for utter death. And to their everlasting anguish, still The thunder from above pronounced their doom. Forthwith echoing, fell on every ear: 'Ye knew your duty, but ye did it not.' And back again recoiled a deeper groan; And deeper groan! O, what a groan was that!"

There—there, you have the pure Gospel at last—undoubtedly! It is graphic, indeed, and the spirit of poetry may have borrowed a little license in the case; but then we are told the sentiments generally are those of the Bible. And is it so? We repeat it so? No—No! in the name of Heaven—in the name of Reason,—in the name of Humanity,—it is not. We challenge any one to show that the sentiments above expressed are those of the Bible. Go through that blessed book; read it from Genesis to Revelations, and find if you can any such descriptions of lost souls in hell. Nothing—nothing like it appears in all the Sacred Books,—and yet this man professes to preach the Gospel! Gracious God! if this is Gospel, what—what—is not Gospel?

This Sermon, it appears was officially delivered, in due form, "Before the Officers and Students of Waterville College." To give it additional sanction, it is made to ap-

pear that its publication was called for by "the students." Now, we have no objection to Prof. Newton's preaching what he pleases and to whom he pleases; but we do object to this public and official inculcation of sectarian doctrines—of what we are bold to call, in so many words—untrue and false. Do parents send their children to College to have their time taken up in being drilled to all the evolutions of sectarian managers? We had thought students went there—not to be worked up into materials for sectarian use,—but simply to obtain literary knowledge.—The public ought to understand this matter, and, so far as we are concerned, we are determined the public shall. If our Colleges, which have been endowed by the money of the whole people—all denominations in the State—are to be made nurseries for Calvinism; if their Officers are to abuse their prerogatives by devoting set days every year to the exclusive work of operating on the minds of the youth with a view to subvert the cause of Orthodoxy through them, it is time, high time, the fact was understood, and that parents should know wherefore their children are to be received as students and what is the discipline they must submit to when there. We are the friends of Colleges; but the enemies of all sectarian operations by means of them. This latter, there is too much reason to believe, is the secret of all the friendship which the orthodox have for our Seminaries of Learning. If they can make them the nurseries of their faith, why then it is all very well; and they should be supported by the State; if they cannot, why then there is an end to their solicitude about the means of Education.

Let the reader peruse the sentiments we have copied from this Sermon. Let him consider that they were officially delivered in Waterville College—one of the State Institutions. Let him remember that all the Officers sanctioned the preacher by their presence, and that the Students were, as it were, obliged to hear him. Let him then compare the sentiments with the Bible, and remember that Waterville College professes to be a literary Institution, which is supported by funds granted by the State. Let him remember these things and then cast in his mind whether such an Institution so managed can long enjoy the public confidence and approbation?

UNIVERSALISM IN OHIO.

The friends of truth in the East will be happy to learn that the cause of Universalism finds ardent and intelligent friends in the West, and is making rapid progress in that important section of our Union. The following Letter from Rev. J. M. Tracy to the Editors of the Evangelical Magazine, will show the nature and success of his labors in several Counties in Ohio.

"Huntington, Lorain county, Ohio, Feb. 25.
"Brs. SKINNER and GROSS.—Although I am a stranger to you, I am not altogether unacquainted with that 'better covenant,' which was established upon better promises; and which is the foundation of Christian faith and hope. I therefore wish, through the medium of your paper, to communicate some information concerning the cause of impartial grace in this region. I have been travelling since the first of December last, in the counties of Huron, Lorain, Medina, Portage, Richland and Wayne. I have preached about sixty-five times, having spoken in the following townships and villages:—Norwalk, Brounson, Greenfield, New-London, Brighton, Wellington, Huntington, Granger, Sullivan, Harrisville, Westfield, Guilford, Medina, Copley, Wadsworth, Norton, Akron, Milton, Canaan, Jackson, and Ashland. My appointments have usually been well attended; profound attention has been given to the word spoken, and a spirit of inquiry, touching the doctrine of universal reconciliation, is evidently enlarging in this region. My time will be occupied for some time to come, Providence permitting, in Huntington and Sullivan, (Lorain County,) and in Harrisville, Westfield, Guilford, and Wadsworth, (Medina county.) I have made such arrangements as to be able to preach in each of these places upon the Sabbath, once in four weeks. In these places, a large proportion of the inhabitants are either Universalists, or are friendly to that order of Christians.

"Besides the townships above named, many others are found in the vicinity where preaching is wanted very much, a share of the time. These I shall endeavor partly to supply, by what are termed, in popular lan-

"A few circumstances have occurred since I have been itinerating, that perhaps deserve particular notice; as they serve to set forth the Popish spirit of many of our Unitarian brethren here. In the township of Wellington, an application was made to the Presbyterians for the use of their house of worship, for the delivery of an evening lecture, which proved unsuccessful; although the house was not in use at that time. Our Methodist brethren here, had more liberality, and kindly opened their Meeting-house for me to preach in. In Westfield, when I first visited that place, the Presbyterians had an appointment at the centre school-house for an evening prayer meeting; but, (knowing that a considerable share of the district were liberal in their views, and had as good right to the occupancy of the house as themselves,) they gave consent that I should speak that evening; and many of them attended to hear while I proclaimed a world's deliverance from sin and misery, in a desk where partialism had been the only theme for years. At the time, I regarded the conduct of the Presbyterians as expressing a degree of liberality, uncommon among that class of people. But, alas! they have since given abundant proof of their repentance of this act of generosity. 'I noticed in a former part of this communication, that, profound attention had been given to my discourses; I must now

mention one exception to this, which took place in Granger; a place noted for religious bigotry and fanaticism. Having an appointment to lecture there, I selected for my text, Isa. ix. 6, 7. 'For unto us a child is born, unto us a son is given;' &c. In discoursing from this passage of Holy Writ, it became necessary to prove that the Son spoken of, having received all fulness from God the Father, would reign till the world was reconciled to him; and that, when this was done, he would deliver up the kingdom to him from whom it had been received, that God might be all in all. This was a theme too extensive and glorious for my Unitarian congregation, and caused much disturbance. I was more than once interrupted; but finally was permitted to finish my discourse, although numbers left before I concluded. God grant they may yet rejoice in the great salvation!

"The circumstances, which I have related above, require no lengthy comment from me. They confirm the oft repeated truth, that Partialism, naturally, leads men to be like the God they worship—partial and revengeful. To conclude this long letter, permit a youth, who is a well-wisher to the cause of rational religion and morality, to say that, in his judgment, Universalists have nothing to fear, in respect to the triumph of the cause in which they are engaged; provided they practice the two following precepts. Firstly, Keep peace among yourselves. Secondly, Let well-ordered, moral and religious lives and conversation adorn the doctrine of God your Saviour. If these be done, then shall Mount Zion be gloriously enlarged; and the Jerusalem of God's grace and love shall be for a home and a praise in the whole earth. Very respectfully yours, in the bonds of the Gospel.

JONATHAN M. TRACY.

REV. CHARLES L. COOK.

In speaking so plainly as we did last week of the guilt of this gentleman, it ought not to have been overlooked by any reader, that we relied for our authority on the publication of his brethren, (Rev. Messrs. Ellingwood, Mitchell and White,) before whom his case had been tried, and we took their statements for granted as true. The particulars of his misconduct, those gentlemen have kept carefully concealed, and we profess not to know them by any means of information beyond common report which had reached our ears. The substance of that report is—if it be proper to state it—that he left his wife, and went off with another female with whom he had been accused of gross misconduct. We know not as it was or was not a circumstance of this kind on which the Association found him guilty—for they have not said—nor do we profess to avouch for the fact.—The object of our article was not intended so much to relate to Cook, as to the Committee who have published him in the Mirror. Believing that they were wrong in covering up his misconduct so long, in letting it out only on the provocation of his new preaching, and in the use of general terms in what they have said, we felt it our duty to reprove them. This was the primary object of the article. If they knew last September that he was guilty, ought they not to have caused him to be prosecuted for the protection of Society, as soon as if he were not a preacher?

ANECDOTE.

Br. Grosh, the junior Editor of the Utica Magazine, after relating several facts to show how Unitarian hearers who happen to be present at Universalist meetings, frequently hear what was not said and then proceed to denounce the speaker and his doctrine as monstrously erroneous and dangerous, relates the following anecdote:

But the most laughable circumstance of this nature, I have lately heard attributed, how truly I cannot say, to a ministering brother in this vicinity. He was to preach in a certain village where stated preaching had not been long enjoyed by our friends. One of them was anxious a neighboring lady should hear him, and after much persuasion, induced her to attend. Either as a text or as an illustration, the preacher quoted and used the passage which says, that the kingdom of heaven was leavened which a woman took and hid in three measures of meal until the whole was leavened. After sermon, our friend was anxious to know what the Partialist lady would say of the preacher and was not long in making the inquiry. "Think of him!" said the Partialist, scorn writhing her upper lip and curling her nose, and contempt and disgust wrinkling and withering every feature. "Think of him! who ever heard such stuff?" he said. "A woman was put into three measures of meal, and there came out eleven of 'em!" Who ever heard such stuff in a sermon before?"

"A CASE IN POINT."

It has been stated in several prints of late that the Merchants in North Berwick, Me. have agreed not to traffic in ardent spirits in any quantity, either to be drank in their stores or carried away. A correspondent in that neighborhood mentions, as a "case in point," the names of several Universalist gentlemen—about all the merchants, we believe, in the place—who set the example, by agreeing on the 7th inst. not to sell ardent spirits in any quantity. He adds, "This resolution, as far as I am acquainted, meets the approbation of every Universalist in the vicinity. The only complaints that I have heard of the measure, come from members of the Orthodox Society."

New Publication.

We have received, in a small pamphlet form, four of the "Letters addressed to Rev. W. C. Brownlee, D. D. through the columns of the Christian Messenger, in Reply to a Course of Lectures by him, against Universalism. By Rev. T. J. Sawyer, Senior Ed-

itor of the Messenger." This title fully explains the nature of the Letters. We have read with interest those which have thus far appeared, and consider them a triumphant vindication of the Gospel doctrine, against the attacks of Dr. B. Each of the pamphlets before us contain two Letters. They would be a good thing for general gratuitous circulation, and can be had for this purpose at the low price of \$2 per hundred.

New Societies.

During a late Conference of Universalists in Nelson Flatts, Madison Co. N. Y. a Universalist Society was formed in that place, under encouraging circumstances. A Universalist Society was also formed in Bath, N. Y. on the 23d ult. This Society intends to employ a preacher half of the time for the ensuing year. A Society has been organized in Litchfield, Pa.

New Meeting Houses.

The Universalists of Fort Plain, Montgomery Co. N. Y. are making preparations to erect a brick church the ensuing season, in that place. The dimensions are 65 feet long by 40 feet wide. Rev. J. Potter preaches to the Society.

In Sharon, Schoharie Co. N. Y. the Universalists contemplate building a Meeting-house the approaching Summer.

Installation.

Rev. John Moore is to be installed Pastor of the Second Universalist Society in Danvers, Mass. on the 4th of April next. Sermon, by Rev. T. Jones of Gloucester.

The Western Union Seminary.

The following account of this institution is taken from the "Sentinel and Star," published at Philomath, Indiana, where the Seminary is located.

We have received several communications lately, requesting some information in regard to the prospects of our seminary—one of which we publish in this day's paper, over the signature of "W. A." An answer to our friend W. A.'s request will serve as an answer to all our friends who desire information on the subject. In regard to the manner of raising funds, we thought we had explained the matter in full heretofore. The funds are to be obtained by subscriptions and donations. The amount already received in that way, including the sale of lots last September, amounts to something more than eleven thousand dollars. Our friends at a distance assure us that our subscription will be increased more than double. These funds are intended for the erection of such public buildings as may be necessary to carry the institution into effect. The students, as stated in a former exhibition, are to labor so many hours each day in their shops and gardens. The product of their labor will go to pay their board and tuition, which, if properly managed, will pay the whole amount. Until such times as shops can be provided and students become sufficiently instructed in the mechanical arts to receive wages, their tuition will be put at as low a price, or lower than any other institution connected with the mechanical arts; the president, professors and teachers will all attend to some mechanical employment during the hours of labor. By this economy, one-half of the price of tuition will be saved, and each student, in twelve months at most, after entering the institution, will be enabled to pay his tuition and keep himself decently clothed. The most economical system of doing business will be attended to in the arrangement of these matters.

Our correspondent seems desirous to know if there is not a probability of the institution falling into the hands of the same aristocratic clergy who have fastened their fingers on almost every other institution of education in the United States. To this suggestion of our friend, W. A. we answer, that it is well guarded against in the bill for the incorporation of the Board of Trustees, which we have sent to the Legislature for their enactment; and we can assure our friends and the public that we are determined on the subject, and shall never accept any compromise by which a clergyman, of any denomination whatever, can find a chance of insinuating himself into the institution. No religious creed, catechism, confession of faith, or any theological dogma whatever, is to be taught in the institution—it is to be purely scientific.

In regard to the suggestion whether the rich are not to be benefited only by this institution, we need only refer our correspondent to the mechanical branch of the institution. From the remarks made above, in regard to the advantage resulting to the poorer classes of the community from their own labor, it will be seen that any industrious young man who enjoys health, and can come into the institution with a change of garments, may graduate and leave the College, not only a scholar and a useful mechanic, but better provided for, in regard to the necessities of life, than when he entered the institution. This will be a necessary result by attaching the laboring system to the institution.

As it regards the regulations and the laws of the institution, these matters are still to be consulted by the Board of Trustees, who will thankfully receive any instructions which our correspondent, or any other person may be kind enough to suggest. The next meeting of the Board will be on the second Monday in April next, at which meeting we shall be happy to see our Friend W. A., and as many of the friends of science as can conveniently attend. "In the multitude of council there is safety." We wish all the information on the subject that can be obtained: it is our object to adopt the best possible system that can be suggested, and shall, at all times, thankfully receive any communication from the friends of science which will cast any light on our path.

A building is now under contract which is intended to accommodate a grammar school until the principal building is completed.

By this arrangement we shall be able to commence teaching the ensuing season.—

We therefore wish our friends and all who are friendly to the institution, to use their influence in support of the same.

J. KIDWELL, General Agent.

HOULTON.

We think it important that some good minister of the true Faith should visit Houlton in this State, and plant the standard of the Gospel in that destitute region. The place is already considerably settled and has within it an important Military post. It is a pity (speaking after the manner of the orthodox,) that this interesting section should be left destitute of the means of grace.—The Gospel has never been preached there. On the contrary, we notice that the enemies of truth—the orthodox—have already proceeded thither and undertaken the establishment of their delusive errors among the people. They have located a preacher, it is said, at Houlton. There is a little settlement several miles from Houlton, called Monticello. Even this place the orthodox have found out, and have organized a Church there, consisting of four members—one male and three females. Having thus taken possession of the ground, and commenced the work of sowing tares, it is plain that the genuine plants of faith and righteousness will never have a chance to grow, unless some gospel preacher proceeds early into that region and scatters the seeds of truth copiously in that interesting field. Is there no one who feels sufficiently interested in the cause of Christ and the good of souls, to make "an Angel's visit" to that place?

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

SHORT SERMONS.—NO. LXXV.

TEXT.—"God is love; and he that dwelleth in love, dwelleth in God, and God in him."—1 John iv. 16.

By our own existence, and the existence of all things around us, we have evidence of the being of God, the great first cause of all things. When the book of nature is compared with the book of revelation, there will be found a striking similarity. Though the latter contains more, and leads the student farther, yet they agree remarkably well.

All creatures are made capable of love; and do take their greatest pleasure in loving one another. Love is implanted in the nature of all animals. Love induces them to associate together. All parents love their children; and this love induces children to love their parents. Love is a happyfying exercise. Love is the essence of happiness. Without love no creature can be happy. Love is the nature of God. And the infinite love of God makes him infinitely happy. As God is infinitely lovely, he must love himself supremely. He ought so to do. He does right in so doing. And all his creatures, who are capable of knowing that God, their Maker is love, are required to do so too. They do wrong, when they neglect, or refuse to love God supremely. All mankind are made capable of loving God, as he requires. For it is only with their own heart, soul, mind and strength, that he requires them to love him.

God appears to be love, from the consideration, that he has made all creatures with a capacity to love, and to be happy in so doing. And he has made a great variety of lovely objects all around the world, on which his creatures may take delight, to set their affections. Men often err, in loving certain objects inordinately. No creature should be loved as much as the Creator. Every creature, and thing should be loved according to its real worth, and excellency in the scale of being. It is unreasonable for any man to love himself more than he loves his God; for no one is so deserving, or worthy of love as God.

As God does good to all his creatures, satisfying the desires of every living thing, he proves that his nature is love, or goodness. Herein his love, or goodness appears to be equal to his wisdom and power. As his creating power extends to all so his tender mercies are over all his works.

Now, when we look into the Bible, we find the same law of love there expressed, or given to man, as a rule of duty, which is written on every heart. The law of ten commands, is only a new edition of the law of nature. A conformity to the law of Moses, and the same law, summed up by Christ, renders human nature perfect. So far as any one is not conformed to the law of love, he is imperfect, sinful, corrupt; and so far he is ungodly, and unhappy. As God's love makes him happy; so man's love is the only thing which can make man happy. There is no more happiness between a man and his wife, than there is love. So of parents and children, brethren and sisters. There is no more happiness among neighbors, in church or society than there is love among them. He who loves is happy. He who does not love is miserable. All the real happiness in earth or in heaven consists in love. The reason is, God is love, and he that dwelleth in love dwelleth in God and God in him.

Love renders all innocent animals happy. But God commendeth his love, towards mankind when sinners, in giving his Son to die for them. Herein is love, displayed in the highest degree. Not that we loved God, but he loved us, and sent his Son to be the propitiation for our sins. If God so loved sinful men, ought they not to love one another?

God not only loves those, that love him, with complacency, but he loves those that hate him, with good will and pity, or he would never shed his love abroad in their hearts, by his holy spirit.

The love of God appears in the promise which he has made to his Son, respecting all mankind. As Christ was obedient unto death, God must fulfill all his promises made to his beloved Son. These precious promises respect all for whom Christ died. Hence Christ must see of the travail of his soul and be satisfied. Unto him every knee must bow, and every tongue give praise and glory.

The love of God appears, even in his rebukes to mankind for their iniquity; and in all his chastenings, however grievous. For whom he loves he chastens, and scourges every son whom he receives. As many as

I love, I rebuke, said the Saviour; he zealous, therefore, and repent. The goodness of God leadeth to repentance.

If any man love God, he will love his brother also. We can put confidence in those we love. And love leads to patient suffering, and cheerful obedience. S.

[For the Christian Intelligencer.]

Mr. Eorron:—In my journey a few weeks ago I was at the pleasant and very flourishing village of Bangor, and stopped at the house of a friend over the Sabbath, who in the evening of that day, very obligingly invited me to accompany him to the meeting house of the Rev. Mr. Pomroy, where he said the Rev. Mr. Tappan of Augusta (Me.) would deliver a lecture.

My friend spoke highly of the ministerial talents and pulpit oratory of the Rev. Mr. Tappan, having that day heard him deliver two discourses. I readily consented to attend the lecture having myself (since my arrival in this State,) heard Mr. Tappan well spoken of, especially by those of his own particular faith.

At the appointed hour we arrived at the place of worship, and my friend politely accommodated me with a seat. The meeting opened with the usual ceremonies, after which the Rev. Mr. Tappan selected for his text the 16th verse of the 28th Chap. of the first Book of Samuel, where are written the following words,

"Then said Samuel wherefore, then, dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy?"

Having from early life, been at least an occasional reader of the Sacred writings, I well recollected the general history of the first king in Israel, and also some of the particulars of the Chapter from whence the text was chosen; but little did I think of being entertained by way of doctrine with the story of the witch of Endor, having for a long time been strongly persuaded that all that was there said by the supposed Samuel, was but the crafty impositions of the woman to whom Saul applied, and consequently the whole story, so far as related to her responses, was evidently an acquired art in her profession, and was that also which in those days gave such the appellation of witch, or one possessed with a familiar spirit.

But in presenting this to your readers, they may very properly conclude that the writer is under some obligations to give reasons for the foregoing remarks: I shall therefore as concisely as may be indulge them with some of my own thoughts on the subject, concluded with the remarks of another.

It will I think very plainly appear to most readers that Saul's anxious wish made known to his servants was on account of the disturbed condition of his kingdom and the more wretched state of his own mind.—He therefore prepares for his intended visit, and soon arrives at the dwelling of her who Saul supposed, could give him all necessary information. He now hastens to make known the business for which he came by relating to her the occasion of his distress, and urgently requesting her to bring up to him whom he should name.

The subject being now introduced the only question now with the woman was, her own personal safety, she having suffered banishment by the stern edict of her Sovereign the king; but to quiet her apprehensions the preliminaries were soon adjusted and Saul solemnly swears protection to her person without the least reserve. She now asks him to name the dead person whom he wishes to consult.—Saul without a moment's pause requests the immediate resurrection, of Samuel the late prophet in Israel.

The woman having gained the king's full credence in her art and knowing that none but Saul himself could protect her, gave a shriek as if in agony, loudly exclaiming "Why hast thou deceived me for thou art Saul." This declaration served to increase Saul's faith in her skill, being now fully satisfied that some obsequious Ghost had betrayed him to her; but after renewing his solemn pledge he hastily asks her "what she had seen."—She replied "I saw gods ascending out of the earth." This answer is precisely in the skill of pagan witches, whose pretended power was chiefly exercised over the infernal deities, and bringing forth the Ghosts from the lowest sepulchres.

At this stage of their conference it may very naturally be supposed, that Saul's mind was highly elated with the idea of Samuel's appearance; and although the woman spoke of a plurality of Ghosts, Saul understands her as meaning one only, and the late prophet Samuel. Saul, therefore, as might be supposed, inquires—"What form is he of?" Her answer is—"An old man cometh up and he is covered with a mantle."—This description exactly suited the well known habit of Samuel, who was as well known to the woman as to Saul; "For all Israel from Dan to Beersheba knew that Samuel was established to be a prophet in Israel."—1 Sam. 3-20.

The Sacred historian further informs us that this visit was performed in the darkness of the night time, affording the woman a better opportunity to support by ventriloquism (for so the Greek word is rendered) the character of Samuel who Saul supposed had come up from the ground. She therefore puts into the mouth of the pretended Samuel this interrogatory,—"Why hast thou disquieted me to bring me up?" Saul answers the supposed Ghost, by saying that he was sorely distressed,—that war was waged against him, and what was still more, God had departed from him and gave not the usual answers. This much desired information was amply sufficient to serve as a clue in directing the woman what response should be given by her feigned Samuel, and nothing perhaps that the mind could conceive of, could be more obviously natural, than the reply found in Rev. Mr. Tappan's text, viz.

"Then said Samuel wherefore then, dost thou ask of me, seeing the Lord is departed from thee and is become thine enemy?"

And now kind reader can you, or I, or even the Rev. Mr. Tappan on deliberate and close investigation of the whole story before us, for one moment believe that had the true Samuel been present, and sent by God, he would have attributed his coming to Saul or to the witch at Saul's instigation? Would he have complained of disturbance against his inclination and that by force? for the words, "disquieted me," in the original Hebrew signify, moved and disturbed by violence; and more—even that this female impostor could, "Actos invitos prebere deos,"—constrain the unwilling gods. No, verily no such consent of the mind can be yielded by any living, reasoning mortal.

I cannot well refrain in this place to make a few separate interrogatories, and those I hope will be offered with all proper deference. Could the Rev. Mr. Tappan while pondering over the Chap. containing the whole story before him, lay his hand on his heart and say with faith unwavering that the sentiment embraced in the text is a *Thus saith the Lord*? Or must he not have discovered that the only authority contained in the text, was an answer to Saul's distracted inquiries through the artful incantation of the banished witch of Endor? Again, could the Rev. Gentleman believe that the Spirits of just men made perfect, after entering into the heavenly rest, would be subject to the control of conjurors and forced by the impious arts of sorcery and enchantment against their will? I pause for the answer.

In this place I would gratefully acknowledge, that for some of the ideas contained in the history of Saul and the woman of Endor, I am much indebted to comments found in the posthumous works of Doctor Osgood late of Medford; but as the Doctor is strictly orthodox, I think the Rev. Mr. Tappan will be the last to complain of, or condemn, the authority. ZENAS.

[To be Continued.]

THE CHRONICLE.

"And catch the manners living as they rise."

Gardiner, Friday, March 29, 1833.

THE LAND BILL.—As a considerable has been said about Mr. Clay's Land Bill, which it is understood the President has refused to approve by his signature, perhaps it may not be unacceptable to most of our readers to be presented with the leading provisions of the Act.

The bill provides that for five years after Dec. 31, 1832, upon the nett amount of all sales of the public lands, there should be paid out of the U. S. Treasury to each of the States of Ohio, Indiana, Illinois, Alabama, Missouri, Mississippi and Louisiana, twelve and a half per centum over and above what each of those States is entitled to by the terms of the compacts entered into between them on their admission into the Union. Those States were also to have an equal proportion of the remaining nett amount of all sales, with all other States, according to their population. In addition to this, Mississippi, Louisiana and Missouri, were to have each 500,000 acres of land for their own use; Indiana, 115,272 acres; Illinois, 20,000 acres; and Alabama, 100,000; all of which the Legislatures were to be allowed to select.

Having granted these proportions to the new States, the residue, on the amount of sales, was to be divided among the twenty four States according to their federal representative population—the Southern States drawing for their slaves on the principle of five being equal to three free citizens. This would give to Maine \$95,387 43; to New Hampshire, \$57,573 71; to Massachusetts, \$130,487 59; to New York, \$410,128 29; to Virginia, \$218,793 84; to South Carolina, \$97,270 51, &c. By this rule, some States having but little more than half the free population of Maine, for instance, would draw a proportion considerably larger.

The whole was to be expended under the direction of the several State Legislatures, on works of internal improvement, and education.

SHIPWRECKS AND LOSS OF LIVES. Our citizens in this place and vicinity have within the last week been distressed by accounts of the loss of vessels having people on board belonging in this neighborhood.—

The first melancholy tidings of this kind relate to the probable loss of the ship Hellespont, which sailed from Boston on the 27th Dec. last, for the Sandwich Islands. On the 10th Feb. the whale ship Martha, returning from a voyage in the Pacific Ocean, found, 5 degrees South of the equator, in longitude 30 west, the fragments of a ship evidently burnt up, and fourteen dead bodies floating in the water, much mutilated and surrounded by sharks. For a time it was strongly hoped that this might not have been the fate of the Hellespont; but since all the facts have been obtained from the Martha, we think there can be but very little or no doubt that such was the case. She had several passengers on board, among whom were Mr. P. A. Brinsmade, bookseller of Augusta; his wife (daughter of the late Ezekiel Goodale Esq. of Hallowell) and their child; Mr. W. Ladd of Hallowell, his lady, child and servant; Miss Augusta Wood of Augusta—an amiable young lady of good accomplishments; and Dr. Hill of Charlestown and his wife (daughter of Artemas Leonard, Esq. of Hallowell.) The latter were to be left at Rio De Janeiro, near which place the ship was when she took fire. This distressing intelligence has cast a gloom over many of our citizens. These persons were well known here and had many friends. And prayers and best hopes had followed them on their hazardous journey. To think of these friends—unaccustomed to the perils of the sea—in the situation they must have been in when the ship was enveloped in flames—to see the wife and child clinging to the husband and father in such an hour of peril and distress!—it is indeed too much to think of.

The next is the information of the loss of the schooner Cygnet, of this port, which left here last fall for New Orleans. She was

capsized at sea and went down, leaving her stern only barely out of water. On this the crew, six in number, secured themselves, till the fourteenth day after the accident—four having died of hunger—when, the remaining two, Mr. George Green, a passenger, and Anderson, a mulatto cook, were taken off by a vessel bound to Liverpool.—They were both deranged when taken off. It is said, however, that Mr. Green has recovered and may be expected home soon.—Anderson is said to have died.

The last account was brought on Wednesday, of the loss of the ship Marshall-Ney, owned by Robinson and Page of Hallowell, on the Tortugas. The wreck was found deserted, and hopes are entertained that the crew effected an escape.

SOUTH CAROLINA. The S. C. Convention met in Columbia on the 11th inst. Gov. Hamilton resigned the chair and Gov. Hayne was appointed in his place. At the last accounts the Convention had nullified its late nullification Ordinance—i. e. had declared it null and void. This result has been effected by Mr. Clay's Tariff, which the South Carolinians say comes down essentially to their original demands. They claim a great victory and it is said they will incorporate into the State Constitution, which every officer must swear to support, the doctrine of Nullification and Secession. It is further said, that the Convention will nullify the last law of Congress, generally called the Enforcement Law.

[For the Eastern Chronicle.]

MR. EDITOR.—In reading the speech of the Hon. Mr. EVANS on the Tariff, I notice a comparison made between the expenses of the Gardiner and Winthrop Factories which must have been taken from a statement made some years ago, or by some person entirely unacquainted with the expenditures of the Gardiner Factory.

The comparison is as follows,—

	Gardiner.	Winthrop.
Number Looms	46	59
Spindles,	1,660	2,000
Cards,	27	87
Persons employed,	87	95
Cotton used value of \$157,500		184,000
Manufactures do.	189,400	217,200

"The operations at Winthrop are so much greater, yet the expenses of Labor are less than at Gardiner. The 87 persons employed in the latter are paid \$210 75 per week; while the 95 at the former are paid \$193 75."

Without disrespect to the Hon. Gentleman I conceive it proper to correct any erroneous impression that may be conveyed to the public. Gardiner Factory.

Number Looms,	42
Spindles,	1,666
Cards,	60
Persons employed,	80
Pounds of Cotton consumed per week,	2,550
Yards cloth produced per week,	7,000
Wages paid per week,	\$156

C. BARROWS, Jr. Superintendent.
Gardiner, March 14, 1833.

Splendid Bridal Ceremony.—The marriage of Lord Lincoln, son of the Duke of Newcastle, and Lady Susan Hamilton, daughter of the Duke of Hamilton, took place on Thursday, the 12th of January.—From 12 to 15,000 persons, mostly from the town of Hamilton, assembled on the occasion. The Duke of Hamilton presented himself to them from the balcony of the palace and was loudly cheered. The Duke of Newcastle also came into the balcony, but was not recognized. At 12 o'clock the bridal pair entered a splendid equipage to take them to Wishaw-house, a seat of the Duke of Hamilton, where they are to spend some time. The appearance of the bride at the door was hailed with rapturous cheering. She wore a dress of figured satin covered with blond lace. On entering the carriage she bowed to the assembled multitude: the carriage was accompanied to Wishaw by one thousand horsemen, of the Duke of Hamilton's tenants. At Wishaw-house the bridal pair appeared at the door and drank to the thousands who were assembled. The wedding was conducted in a truly Scottish style. The riders started from the palace to ride the 'brouse,' on some of the finest horses that could be produced in Scotland. The race was an exceeding keen one. The bride and bridegroom were met about half way to Wishaw; and stopped to taste the 'bride's bottle,' as is common in all Scottish country weddings. The whole road from Hamilton to Wishaw-house was filled with spectators of every description, in carriages, gigs, on horseback, and on foot, presenting a very animated scene. The bridecake made on the occasion (says the Glasgow Chronicle) weighed 100 pounds.

Arrest of Pirates.—The accounts from Marseilles, mention the arrest of two Spaniards accused of being noted pirates in the west Indies, and who had lately arrived at Marseilles from Gaudaloupe. They were accused of acts of the most revolting barbarity. In one of their piratical incursions they plundered vessels to the extent 400,000 francs. Four females found on board one of them, were victims to their brutality, and subsequently had their throats cut; and another female with a child had been abandoned on a desert place. On their arrival at Gaudaloupe they indulged in such enormous expenses that they were suspected, on finding which they succeeded in getting on board a vessel bound for France, but were recognized at the great theatre of Marseilles, and committed for trial.

North American Review.—The seventeenth number of the North American Review will be published on the first of April, and will contain the following articles: 1. Sir Walter Scott. 2. Spanish Language and Literature. 3. Melville's Evidence of Christianity. 4. History of Philadelphia. 5. Law School at Cambridge. 6. The progress of Society. 7. Southey's Life of Bunyan. 8. Thatcher's Indian Biography. 9. Amherstomere on the Intellectual Powers. 10. Swallow Barn.

NAVAL. The United States ship Vandalia, Captain Rudd, sailed from Matanzas on the 26th ult. for Key West.

The United States ship St. Lewis, Capt. Newton, and sch. Shark, Lt. Com. Boerum, sailed from the same port a few days previous, for the Windward Islands.

The United States ship Peacock, Geisinger, was at Manila, 10th Oct.

The United States schooner Dolphin, Lt. Com. Long, was at Callao, 10th Nov. waiting the arrival of the Falmouth, Capt. Gregory, daily expected.

The United States ship Lexington, Capt. Mc Keever, was at Montevideo 25th Dec. just arrived from Buenos Ayres.

The United States ship Sanchez, and sch. Experiment, left the roads at Charleston and anchored opposite the city on Monday afternoon last.

Circumstantial Evidence.—A few days since, a seaman, who had just returned from a long voyage, in one of our streets, met an exquisite dressed in the very extreme of fashion, with pantaloons as the Frenchman would say, a little tighter than his skin, which gave to his lower limbs the appearance of candlemoulds or drumsticks. The tar deliberately surveyed him for a few moments and although he had never seen him previously, walked up, and with a serious air inquired of him if turkeys were plenty in the New Bedford market. "Turkeys!" exclaimed the astonished dandy, "how should I know?" "Know," replied the sailor, with Turk-like gravity, "if you don't know, how the d—l came you by a pair of their legs?" N. B. Gaz.

CURIOUS GLOBE.—A Frenchman, Ambrose Tardieu, has lately published at Paris, a set of geographical globes, which he has employed three years in bringing to perfection. The globe of Mons. Tardieu is a spherical bag, composed of some flexible material and rendered air tight. This, when blown up by means of an aperture at one of the poles, is a perfect globe, on which all the geographical features and civil divisions of the earth are delineated. When collapsed it can be carried in the pocket like an Atlas.—A globe of eighteen inches in diameter answers all the purposes of a complete Atlas of modern geography. It is constructed so as to show the last improvements of the science; all the routes of discoverers, from Christopher Columbus to Freycinet, Dupeyron, Dorrville and Beechy are traced upon it, and no recent and positive discovery is omitted.

The idea of inflated geographical globes is not a new invention, though we are not aware that it has been made much use of.—In one of Miss Edgeworth's Tales published some 20 years since, a scientific toy of this kind is mentioned.

Reporting Debates.—The Chamber of Deputies allow to the *Stenographie* newspaper 6000 francs per month, (about \$1200) for reporting the debates. It is a condition of this allowance, that the paper should take no part in politics. Complaints are frequent in the Chamber of Deputies, of the negligence or want of skill of the reporters; and on the other hand it is observed by some of the other Paris papers and these reports (resembling therein too many of the Washington reports) do not afford the real speeches as delivered, but as they are afterwards vamped up for publication by the speakers.

Whale Fishery.—The Nantucket Inquirer contains an account of the importations of Spermaceti Oil at the various ports of the U. States during the past year, and of the number of vessels engaged in the fishery at the commencement of the current year. By which it appears that the produce of the sperm whale fishery in 1832 was 73,999 barrels and in 1831 it was 107,752 bls. making 28,753 bls. more than in 1862. At sea from the U. States, employed in the same fishery, Jan. 1. 1833 203 ships and barques—of which 8 sailed in 1827—43 in 1820—70 in 1831 and 77 in 1832.

Derry Fair. We learn from the *Exter News-Letter*, that the citizens of Derry, in New Hampshire, voted, at their last annual meeting, to abolish the fair, which had been annually held in that place for many years and the right of holding which was granted by the charter of the town of Londonderry in 1722. The town of Derry, until within a few years, made a part of Londonderry, the first settlers of which emigrated from the North of Ireland early in the last century.

It is with sincere regret that we have received by the mail of yesterday, the news of the decease of the Hon. DOMINIQUE BOULIGNEY, late a Senator of the United States from the State of Louisiana. He died at his residence in New Orleans on the morning of the 5th of this month. He was a true patriot and an excellent and honourable man.

National Intell.

The Secretary of the Treasury acknowledges the receipt of one hundred and sixty dollars transmitted anonymously by mail from Philadelphia, in an envelope containing only the words "Credit the United States." The money has been paid into the Treasury accordingly.

Ship Tully Ho, in James River, from Liverpool for city Point, has on board a steam engine and materials for a train of cars for the Petersburg and Roanoke Rail Road.—An engineer came passenger.

A wild Turkey was recently killed at the foot of Mount Tom—an insurmountable argument against the assertions of naturalists that this bird is extinct in New England.

Temperance Meeting.

The Gardiner Temperance Society will meet at Masonic Hall on Wednesday Evening next, at half past 6 o'clock. It is expected that interesting matter in relation to the Temperance cause, will be communicated by members of the Society and others.

Citizens generally are invited to attend.
N. WILSON, Secretary.

Gardiner, March 28, 1833.

APPOINTMENTS.

Rev. M. Rayner of Portland, will preach at the Branch School-house (so called) in Wells on Wednesday evening April 10, and in Kennebunk, at Washington Hall, on Thursday evening, April 11, to commence at early candle lighting on both evenings.

Br. Calvin Gardner will preach in Waterville on the 1st Sunday in April and on every succeeding Sunday in that month.

Married.
In Marblehead, Mr. Andrew C. Sturdevant, of Bowdoinham, Me. to Miss Mary E. Horton.
In Limington, Mr. Benjamin Stiffings, of North Berwick, to Miss Phebe Shorey, of Limington.
In Ellsworth; Mr. Joseph Frost, to Miss Sarah Snow.

Died.
In Pembroke, N. H. March 12th, Mr. Abner Hill, aged 77.
In Paris, Mr. Caleb Cushman, a revolutionary soldier, aged 84.
In Kennebunk, Mrs. Abia, wife of Capt. Jeremiah Paul, aged 67.—Mr. Jonathan Littlefield, aged 89, a Revolutionary pensioner.
In Montgomery, Alabama, on the 24th ult. of an apoplectic fit, Mr. Royal Thaxter, aged 24, formerly of Hallowell.

MASONIC HALL.

ALL Societies, Clubs, or Individuals who may wish stately or occasionally to occupy Masonic Hall in this village, are informed that the subscriber is authorized to furnish the same hereafter, warmed and lighted, for a reasonable compensation. One person only will have the charge of the Hall in future.

Gardiner, March 28, 1833. Wm. PARTRIDGE.

Valuable Real Estate AT AUCTION.

WILL be sold at Public Auction, unless sooner disposed of at Private Sale, on Saturday, the sixth day of April next, at 10 o'clock, P. M., at the Gardiner Hotel, the right in Equity of redeeming the following parcels of Real Estate, situated in Gardiner, viz.—

The BRICK STORE, and the land whereon it stands, lately occupied by James Bowman—and the DWELLING HOUSE now occupied by him on Church-hill. These buildings are new and very valuable and being both conveyed by one deed of Mortgage, will be sold together.

Also, the right of redeeming 11 acres of LAND and the building thereon, formerly occupied by said JAMES BOWMAN, being part of the Bridge farm so called.

The amount for which said estate is Mortgaged, and other particulars will be made known at the time and place of sale, or to persons disposed to purchase, on application to the subscriber.

Also, a small DWELLING HOUSE, on Water Street in Gardiner, now occupied by Javan Knapp—and the interest which said Bowman had in a Machine Shop near the Filling Mill in Gardiner, being one sixth part of said building.

Also, at the same time and place, four shares in the Bonny Boat and four shares in the Steam Boat Triton.

EVANS & DEANE, Auctioneers.
March 25th, 1833.

Administrator's Notice.

NOTICE is hereby given, that the subscriber has been duly appointed Administrator of all and singular the goods and Estate which were of SAMUEL COLLINS, late of Hallowell, in the county of Kennebec, deceased, intestate, and has undertaken that trust by giving bond as the law directs:—all persons, therefore, having demands against the Estate of said deceased are desired to exhibit the same for settlement; and all indebted to said Estate are requested to make immediate payment to

WM. PARTRIDGE, Administrator.
Hallowell, March 12, 1833.

A rare opportunity for a Bargain.

WILL be sold at Public Auction, on Tuesday, the 2d of April next, at the Penobscot Exchange, in Bangor, at 10 o'clock, A. M. (unless previous is disposed of at private sale) one undivided half of the following Real Estate, viz.—Lots No. 9 and 52 in Township No. 1, 8th Range, containing 163 acres, on the Muskegonk stream,—one single Saw Mill and Grist Mill, and one other building suitable to put in a Clapham and Lath Machine. There are two dams and a fine water fall. The whole of which can be put in permanent repair at a trifling expense.

One good dwelling-house finished throughout and would accommodate three small families. One good barn, 40 feet square. About 30 acres of the above land is cleared—of an excellent quality—in mowing, pasture and tillage; and near the mouth of the stream is an inexhaustible quarry of Lime stone, easy of access, and can be cheaply calcined. An undoubted title and immediate possession will be given.—Terms very liberal. For particulars inquire of

HEAD & PILSBURY, Auctioneers, Or the publishers of the Intelligencer, at Gardiner.
N. B. The other half can be obtained on liberal terms.
Bangor, March 19, 1833.

PROSPECTUS

OF PARLEY'S MAGAZINE.

THE design of the publishers, in this Magazine, is to offer to the public an entertaining work for children and youth; one that may become with them a favorite; one that will please and instruct them; one that they will regard not as a thing which they must read as a task, but which they will love to consult as a companion and friend; one, in short, the reading of which may be permitted to good children as a reward, but the denial of which may be felt as a punishment by those who are bad. It will consist chiefly of matters of fact, and the editors will endeavor to present truth and knowledge in a guise, as attractive to the youthful mind, as that in which fiction has generally been arrayed.

The title of the work is chosen, as an indication of what it is intended shall be its character. The style which the author of Peter Parley's Tales has chosen as a vehicle of instruction for youth, will be adopted in its pages, and Peter Parley, in his proper character of story teller and traveller, will often appear as a contributor. The work will comprise pieces adapted to all stages of the youthful faculties from childhood upwards. It may thus pass from hand to hand in the family circle, and the parents will not disdain to find amusement in what they are called upon to explain to their children; while the elder branches will be induced to try to lead on, by easy steps, their still younger companions to that enjoyment which they have already experienced themselves.

The Contents of the Work will be too various to be enumerated in this place; but in order to convey some idea of the intentions of the contributors, the following may be mentioned as forming a portion of the more prominent subjects:

- I. Geographical Descriptions, of manners, customs, and countries.
- II. Travels, Voyages, and Adventures, in various parts of the world.
- III. Interesting Historical Notices and Anecdotes of each State, and of the United States, as well as of Foreign countries.
- IV. Biography, particularly of young persons.
- V. Natural History, as birds, beasts, fishes, &c.; as well as plants, trees, flowers, &c.
- VI. A familiar description of the Objects that daily surround Children in the Parlor, Nursery, Garden, &c.
- VII. Original Tales, consisting of Home Scenes, Stories of Adventure, &c., calculated to stimulate the curiosity, exercise the affections, and improve the judgment.
- VIII. An Account of various trades and pursuits, and some branches of commerce.
- IX. Cheerful and pleasing Rhymes, adapted to the feelings and comprehension of youth.

The publishers have made arrangements to have the work abundantly illustrated with spirited engravings, and every effort will be made to render it a useful auxiliary to the cause of education.

Conditions.

The work will be issued every other Saturday, and 26 numbers will constitute the yearly volume. The price will be One Dollar a year, payable in advance. To all who take six or more copies, a reasonable discount will be made.

Persons wishing for the Magazine may hear of it at the Post Office. Postage 3 quarters of a cent if 100 miles—and for greater distance only 1 cent and 1 quarter.

Six copies supplied for five dollars sent in advance.
LILLY, WAIT & CO.
Boston, 1833.

